THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The fear of the Lord is the instruction of wisdom: and before honour is humility" (PROVERBS 15: 33).

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EIGHTY-SEVENTH ANNUAL GENERAL CONFERENCE.

THE eighty-seventh annual general conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, on the 6th of April, 1917, at 10 a.m., President Joseph F. Smith presiding.

From the report in the *Deseret News* of that date, it appears that the opening session was, as usual, attended by a vast concourse of people, the auditorium being filled to its utmost capacity. While the congregation was assembling, Professor J. J. McClellan played a medley of patriotic airs, and when he came to "The Star Spangled Banner," the audience rose and stood in reverent silence.

Practically all the general Church authorities were present. In their accustomed seats were President Joseph F. Smith, President Anthon H. Lund, President Charles W. Penrose, and President Heber J. Grant. There were also Elders Rudger Clawson, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards. Elder Reed Smoot was in Washington, and Elder George F. Richards is in England, presiding over the European Mission. The presiding Patriarch Hyrum G. Smith, was, present; also the following members of the First Council of Seventies, Seymour B. Young, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young. Elders Brigham H. Roberts and Jonathan G. Kimball were absent. The Presiding Bishopric, Bishops Charles W. Nibley, Orrin P. Miller, and David A. Smith, were present.

President Joseph F. Smith delivered the opening address, which will appear in the *Star* in full, as soon as a copy of it reaches this office.

He referred to the critical conditions of the present time. These conditions, he said, defy understanding; no one can tell to-day what may occur to-morrow. But, he said, the saints need not be

concerned anxiously about this, for as members of the Church and as citizens of this great country, they seek for peace for the whole human race, and to exert an influence in this direction; then there need be no fear what to-morrow may bring forth. One thing of importance to be considered, said President Smith, is a care, prudence, and economy in regard to the production of the necessities of life. The winter has extended far into the lap of spring, and the growing season is likely to be short. In the early days, said President Smith, the people here were in a condition to help their neighbors, through the blessings of God. Even now, he hoped the saints would prove to be veritable Josephs in Egypt, to look out for the future in case dire need should come.

Speaking of the probability of war, President Smith said, if war shall come, let the Latter-day Saints who enlist not forget that they are soldiers of the cross as well as soldiers of the country. It is abominable that men who are entrusted with protecting the country's honor and borders are not in every instance virtuous. Let the soldiers who may go out from Utah and adjoining states go with the conviction in their hearts that they have a righteous mission to perform, and not with the thought of murder in their hearts, or even hate.

If the Latter-day Saints can uplift mankind, that is their duty; let them go to war, if war should come, with the idea of establishing righteousness in the world—even to fight for it and if need be to lay down their lives for it.

President Smith said the presiding authorities of the Church beseech the saints to honor themselves and to honor God by keeping His commandments. Keep the first great law, he said: "Love the Lord thy God with all thy might," and also obey the second commandment: "Love thy neighbor as thyself."

President Smith bore his testimony that Jesus is the Christ, the Son of the living God, begotten in the likeness and image of His Father. It is hard to get people to understand this, because the nondescript God the world believes in could not beget a son like this—the Savior of the world.

He then read some interesting statistics on the expenditures of the Church, and other important items. "At the close of the year 1916," he said, "there were 819 wards and 73 organized stakes of Zion, and there were 21 missions. There were in the mission field, one patriarch, 61 high priests, 209 seventies, 876 elders, and 188 lady missionaries, making a total of 1,335 missionaries in the field.

President Smith, in conclusion, testified that the truth had made him free. He faces the world, he said, with a clear conscience and gives credit to the Lord and to the gospel for all that he has and all that he is. He paid tribute to all the members of the Church who were striving to do their duty, and said there are no better people on the earth; no better fathers and husbands; no better mothers and wives, no better people anywhere on earth.

President Anthon H. Lund was the next speaker. He endorsed the remarks of President Smith and reminded the members of the Church of the necessity of treating people who have come to Utah from other lands in a brotherly spirit. The Latter-day Saints, said President Lund, love peace and have striven for it always: but if actual warfare shall come, members of the Church must and will bear their part of fighting for the country of which they are an integral part. Let them go, said President Lund, pure in heart, even as go forth the thousands of elders who are called to preach the gospel: let them keep pure and remember always the teachings of the gospel.

President Lund then referred to the organization of the Church, eighty-seven years ago, and briefly sketched the restoration of the Priesthood and the completion of the organization of the Church.

Afternoon Session.

With even a larger attendance than in the morning, the second session of Conference convened at 2 o'clock. The entire seating capacity of the Tabernacle was utilized, and crowds stood at the entrances. As in the opening session, the choir seats were filled, and crowding up close all over the building was necessary.

PRESIDENT CHARLES W. PENROSE

was the first speaker. He congratulated all who had heard President Joseph F. Smith's opening address. He had heard a man say, not a member of the Church, who was in Salt Lake on business from across the Continent, that President Smith's address alone was worth coming thousands of miles to hear. While the world had an outpouring of war, said President Penrose, here, in general conference, the Latter-day Saints have an outpouring of the Spirit of God. If His people live His laws, said the speaker, they shall be blessed.

The speaker reminded the audience that it was the day on which Christians generally contemplate the death of our Savior on the cross. He then spoke of the crucifixion and the resurrection. That Jesus of Nazareth was raised from the dead, he said, is indeed a truth. President Penrose referred to Scriptural arguments, particularly those of Paul and John the Revelator. In addition to these, he said, there is the testimony given in the Book of Mormon of His personal appearance on this Continent after His crucifixion and resurrection. Now, in addition to all this, said President Penrose, there is the testimony of Joseph Smith that the Lord came to earth in these last days. All mankind will be resurrected, and all will be assigned to their proper places. All will be saved, except those who sin against the Holy Ghost.

Speaking of the character of Christ, President Penrose said that when he was a child he sang, "Gentle Jesus, meek and mild." All

very well, he added, so far as it goes. He was meek of character and willing to forgive His enemies. But, the speaker said, there is another side to His character. Look at Him when He went on the temple ground and drove the money-changers from the sacred precincts. "Woe unto you, scribes and Pharisees, hypocrites," He said. He was not only a lamb, but He was a lion, and He will be seen as such by His enemies. It is not necessary to think only of the lion-like side of Jesus, said President Penrose. God has taught His children to be humble and meek, when humility and meekness are virtues, and when they are efficacious. The Lord has taught His people to be peace-lovers, but there are times when peace ceases to be desirable.

The Lord may require His people to arise and defend their rights, even with their lives. If so, they should not go forth into war with conquest in their hearts. If the leaders of this great Nation see it necessary to engage in war, then let this people, as a part of this great Nation, do their duty. Let them not go forth to conquest, but to defend; a very great difference, said President Penrose.

PRESIDENT HEBER J. GRANT,

the next speaker, told an incident from his boyhood days. Fifty-four years ago, he said, he ran out and took hold of the back of the sleigh in which was riding President Brigham Young. The team was going so fast that he dared not let go. Finally, when it slowed up, he jumped off. President Young saw him, told his driver to stop, and took him in his sleigh. When he learned the boy's name, President Young told him of the love he had had for the boy's father and told the boy to come to his office in about six months. Since that time until his death he knew Brigham Young personally, and during all the time he had been associated with the general authorities of the Church he had never known one instance where the servants of the Lord were not true men of God.

President Grant said the more he learns of the ways of the world the more he rejoices that he knows that the gospel is true. He has noted that while thousands of young Elders have gone out into the world and converted many thousands of people in the world, not any of these Elders have been converted to other faiths. If this faith, the world calls "Mormonism," said President Grant, is not the truth, then it would seem that God would permit some of these pure, true elders to be shown the truth.

President Grant paid a glowing tribute to the late President Francis M. Lyman, telling how he inspired him in his young manhood to keep the faith and be honest with God; how President Lyman taught the Word of Wisdom and encouraged thousands, literally thousands, of young men to live true lives. Francis M. Lyman, said President Grant, never asked the people to do a thing

he was not willing and trying to do himself. He urged Latter-day Saints not only to remember the advice President Lyman was wont to give, but to remember his example.

ELDER RUDGER CLAWSON

referred to the impressive opening address delivered by President Joseph F. Smith. He then spoke of the mercy of God. God is slow to anger and abundant in mercy, and His people should follow Him. The speaker quoted the Prophet Joseph Smith, "Ever be ready to forgive your brother and even your enemy." No one, he said, admires a man who is stern and unforgiving, but all are naturally drawn toward the kind and merciful person. There is nothing so powerful as the principle of love. God is Love, and man should become like unto Him.

Elder Clawson read from Doctrine and Covenants, Section 64, where the Lord says His disciples in days of old were afflicted and chastised for the spirit of unforgiveness. This spirit, said Elder Clawson, comes from beneath and not from above: it is the spirit of envy and jealousy and is cankerous in the lives of God's people. When an offender comes to make right an offense and the offended says: "No, I will not forgive you," then is that man who will not forgive condemned before the Lord. Justice must be considered, said Elder Clawson, but it shall not crowd out mercy.

Elder Clawson bore his testimony that Joseph Smith was a true prophet of God, and that his successors have been and are true prophets of God. All the authority of the priesthood which Joseph Smith held has been given to his successors, said Elder Clawson, and he expressed joy in this knowledge. He said he knows that if he will obey the counsel of his file leaders all will be well with him, and his salvation will be sure.

OUR PRIMEVAL CHILDHOOD.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

It is a grievous error to assume that mortal birth marks the beginning of one's individual existence. Quite as reasonable is it that death means annihilation of the soul. The pre-existent or antemortal state of man is as plainly affirmed by Scripture as is the fact of life beyond the grave.

We are too prone to regard the body as the man, and this mistake breeds the thought that life in the flesh is all there is to existence. There is in man an immortal spirit that existed as an intelligent being before the body was begotten, and that shall continue to exist as the same immortal individual after the body has gone to decay. Divine revelation attests the solemn truth that Man is Eternal.

No one who accepts the Holy Bible as the Word of God can consistently deny the pre-existence of the Lord Jesus Christ. In the first chapter of the Gospel written by John, Christ is designated as the Word, and the Savior's pre-existence and primeval Godship are thus set forth: "In the beginning was the Word, and the Word was with God, and the Word was God." We read further: "And the Word was made flesh, and dwelt among us" (John 1: 1, 14).

Our Lord's personal testimony is to the same effect. Of the disciples He asked: "What and if ye shall see the Son of Man ascend up where he was before?" (John 6: 62). And on another occasion He averred: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16: 28). In solemn prayer He implored, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5).

Nevertheless, as to earthly birth Christ was born a Child and lived to maturity as a Man among men. Even as His bodily birth was the union of a pre-existent spirit with the tabernacle of flesh and bones, such also is the birth of every human being.

Every one of us was known by name and character to the Father, who is "the God of the spirits of all flesh" (Num. 16: 22; 27: 16), in our antemortal or primeval childhood; and from among the hosts of His unembodied children God chose for special service on earth such as were best suited to the accomplishments of His purposes. In illustration consider the Lord's definite revelation to Jeremiah the prophet: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1: 5).

More than twelve centuries before Jeremiah's time God revealed unto Abraham the fact of the pre-existence of the spirits of mankind, as also the diverse capacities of those spirits, and the Divine purpose in preparing the earth for their habitation. Thus runs the record:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell: And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who

keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever" (Pearl of Great Price, Abraham 3: 22-26).

Our life in the flesh is but one stage in the course of the soul's eternal progress, a link connecting the eternities past with the eternities yet to come. The purpose of our mortal probation is that of education, training, trial, and test, whereby we demonstrate whether we will obey the commandments of the Lord our God, and so lay hold on the boundless opportunities of advancement in the eternal worlds, or elect to do evil and forfeit the boon of citizenship in the Kingdom of Heaven.

The condition upon which mankind may have place in that Kingdom is compliance with the requirements laid down by Jesus Christ, the Redeemer and Savior of the world, whose name is "the only name which shall be given under heaven, whereby salvation shall come unto the children of men" (Pearl of Great Price, Moses 6: 52).

CHARACTER OF THE BOYS IN KHAKI.

From Brother William Mercer, of Liverpool, who, a short time ago, left for service in France, President George F. Richards has received the following lines:

"I am adapting myself to army life as well as can be expected. One thing I am thankful for is, that the company is very good—much better than one would expect. The language is, perhaps, a little vulgar, but the character of the men is of a high standard. One must remember that almost every family in the country is represented, and, therefore, there is a very mixed company, but I think that the standard of life is much higher in the field than at home. For instance, each Sunday I have been to church. I have visited the Salvation Army, the Y. M. C. A., and the Church of England, and at every service the hall has been full to overflowing. How different to what it is at home! One of the subjects seldom mentioned is religion. Many conflicting creeds are represented, and it is feared that the discussion of religious topics might cause a disturbance of both mind and temper. You can best show by your conduct that you are at least trying to live a clean, honest, upright life, and perhaps the influence of such an effort will not be in vain. I hope and pray for strength to live so that I may be counted worthy of Him, whose name we revere and whom we worship.

"I am not permitted to mention the name of the place where I am stationed, but I may say that I am working in a railroad yard "somewhere in France." I hope and pray for a speedy conclusion of the war, when we may all be united again, and attend those helpful services at 295 Edge Lane. May the Lord bless you and prosper His work!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 3, 1917.

EDITORIAL.

MORE ABOUT THE "LURE OF THE MORMON."

THE following reply to an anti-"Mormon" article, which appeared in the *Sunday Chronicle* of the 15th of this month, was promptly sent to that paper, with a request for its publication. The greater part of the communication appeared in the *Chronicle* on the 22nd of April:

To the editor *Sunday Chronicle*:

Sir,—In your issue of the 15th of April I notice a contribution under the caption, "Lure of the Mormon." Will you kindly, in the interest of fairness and justice, permit me a brief reply?

The account of the missionary activity of the Church of Jesus Christ of Latter-day Saints in the United Kingdom, as far as taken from the *Millennial Star*, the official organ, is correct, but the coloring given to it by the anti-"Mormon" channel through which it comes to the *Chronicle* is anything but natural and true. As the purest water may become unfit to drink, if given in an unsuitable vessel, so even truth may become obnoxious, if not presented in the spirit of truth.

For instance, your informant tells you about the membership of the Church, the distribution of tracts, the missionary work, etc., and then he indulges in insinuations and mixes them with his facts and figures and alleged statistics, to such an extent that the whole becomes unfit for consumption except by those who care nothing whether they consume truth or falsehood.

What meaning, permit me to ask, does the word "lure" convey in connection with the unselfish work of our missionaries? It would not be used in connection with the missionary efforts of any other church. You would not say that the Baptists "lure" anybody, through their Missionary Society; nor the Catholics; or any other religious organization. Why then apply the term to the work of our Church? Why speak about "Mormonism" as "spreading its *net*?" Why say that "women and children are becoming *entangled* in its meshes?" Why use such insinuations about people who offend none, but who are anxious to live so that they have a clear conscience before both God and their fellowmen? Is it not high time that the anti-Mormons should either prove their charges, their allegations, and insinuations, or else hold their peace forever?

Of course, what they mean to insinuate is, that the Latter-day Saints are here for illegal and immoral purposes. And this is the

colossal falsehood which they are constantly hugging to their bosoms.

To accept that falsehood as true is to insult the thousands of God-fearing, British men and women who have embraced the gospel and found in it something to live and to die for. It is to insult the British government which has permitted the Latter-day Saints to live here in peace and to preach the gospel without let or hindrance for more than three-quarters of a century. It is an insult to the American government, under whose protecting laws the Church exists in the States of the American Union, and whose passports the Elders abroad hold. It is a special insult to the American Congress, that has recently, thank God! authorized the President of the great Republic to join hands with Great Britain and her Allies in the world-struggle; for in that Congress there are several "Mormons," and they all cast their votes to enable the President to send his ringing message across the ocean, "Hold the fort, for I am coming."

There is no "lure," no "net," nor bait in "Mormonism." We preach the gospel of Jesus Christ to all the world, and nothing else. We proclaim the coming of the kingdom of the Son of God with peace, justice, and truth,and the salvation of all the world from sin and all its consequences. We say to all men everywhere, "Repent, for the kingdom of God is at hand." Our friends know that this is the truth. Our enemies, too, would know it, if they would be fair and look for the truth.

GEORGE F. RICHARDS.
President of the European Mission.

We are glad to know that articles against the Church, such as that which appeared in the *Chronicle* on the 15th of this month, often have the very opposite effect to that intended by the writers. Here in Liverpool, on the very Sunday when the *Chronicle* writer warned the public against the "Lure of the Mormon," we had the pleasure of seeing strangers at our services, who had never visited us before.

As a further illustration of the effects of such articles on fair-minded people we can quote a gentleman who writes us from Bristol:

"I happened to get a Sunday paper [the *Chronicle*] with an article about the Mormons, and, as I see by that article that you have a place in Bristol and I am working here now, I would like to go and hear your elders, * * * so please send me your address in Bristol. I want to see for myself."

Needless to say, the address asked for has been sent. *We* want all men to see for themselves. The anti-"Mormons" are very much afraid to encourage people to investigate the doctrines and the wonderful story of "Mormonism."

One of our brethren at Gillingham, Kent, in a letter to the *Star*, says that he considers the *Chronicle* article "a striking testimony of the efficacy of the work of the lady missionaries in particular, and the elders and saints in general." And then he adds:

"Surely, the writer of that article will not ask the intelligent British public to believe that ladies would go from door to door to obtain girls for the purpose he suggests. I know that it is out of the abundance of their hearts that they go to teach their fellowmen the gospel of Jesus Christ, which they, themselves, have received, and it is because of the testimony of the Holy Ghost that the Church has received more members than some other denominations, that have suffered a decline in both membership and spiritual power. Just think of it! Five converts in one new district! We are well aware that there are more than five honest-hearted sons and daughters of God, who will accept the gospel, when they hear it.

"I thank God that it has been my privilege both to hear and to accept the gospel, as it is taught by the Latter-day Saints. The testimony I bear to the world is, that God lives: that Jesus Christ is the Mediator between God and man, and that Joseph Smith was a Prophet of God. This testimony was given me by the Holy Ghost, while I was searching earnestly for the truth concerning the Book of Mormon. I would say, Let us go forward. Nothing can stop the work of the Lord."

Kent. J. W. JONES.

OUR DEBT TO THE PAST.

WHILE walking along the streets of a large city, we may notice the solidly-laid pavements that have been trodden for many decades by thousands of pedestrians. Our way is lined by tall, well-constructed buildings, into which we may enter and obtain the various articles of commerce that minister to the well-being of mankind. We pause at a gushing fountain and drink the life-giving waters that have come from the far-away lake in the hills. The workmen who so carefully set the pavement stones in position are lying now beneath the greensward; the builders of the stately structures have long since finally laid down the trowel and the plumb-line; over the resting places of those who constructed the water system, the robin and the thrush sing their melodious notes.

How much we owe to the past! We are alive because the boon of life was bequeathed us by our ancestors. Their sacrifices have brought prosperity to us; they built, that we might have shelter; they bore sorrow, that we might obtain joy.

Ages ago, along country roads and on the pathways of villages, traveled One to whom all men are debtors. Christ left behind

Him the gospel of truth, the message of goodwill. His gift will never fail. Pavements may be worn into dust, buildings may crumble, and pipes may be broken into fragments—yea, the earth itself may be consumed—but Christ's saving power will remain forever. Our hope for the future, and our willingness to endure present pain, are the result of the Master's ministry in the days gone by.

Can we enjoy the blessings of to-day, and not have thoughts of gratitude towards bygone years? Have we no words of praise for the toilers of former times? Let us humbly acknowledge our indebtedness to the past; and strive to discharge that obligation by handing down to the future something that is the product of our diligence and self-denial.

The workers on the pavement and the buildings and the water-supply system have not forever disappeared from view. A more inspiring Voice than that of thrush or robin will yet sound over the lowly mounds and bid the dead arise. Christ's achievement in the long ago has left benefits that extend down to the present hour, and will penetrate into the ages to come.

Jesus came to this world bearing with Him the gift of salvation. Neither time nor space can thwart His purposes. The remotest crannies of the universe, the latest moments of this world's evening twilight, will hear the saving message of the Redeemer. Let the saints of God co-operate with the Savior in the glorious and soul-exalting labor of bringing salvation to the past, the present, and the expectant future!

Liverpool. J. E. C.

MINUTES OF BRISTOL CONFERENCE.

The Bristol conference convened in the Oddfellows Hall, 18 Charles Street, Cardiff, April 22nd, 1917. President George F. Richards, of the European mission, and President Peter E. Johnson and four traveling elders, Chauncey H. Crittenden, Henry C. Phipps, John H. Wilding, and Ivin Hoggan, of the Bristol conference, were in attendance. Three sessions were held, all being conducted by President Peter E. Johnson.

The first session was called to order at 10:45 a.m. Singing, "Catch the sunshine." Prayer by Elder Chauncey H. Crittenden. Continued by singing, "How great the wisdom and the love." The Sacrament was administered by Elders John H. Wilding and Ivin Hoggan.

President Peter E. Johnson welcomed all present.

A short program was then rendered, as follows: Moudy Edmunds recited the First Psalm. Maggie Edmunds recited the Twenty-third Psalm. Florence and Violet Day sang a duet, "Jesus wants me for a sunbeam."

President Peter E. Johnson then introduced President George F. Richards, who said that he was delighted with the opportunity of attending conference in Cardiff, as it afforded him the pleasure of meeting children and some adults whom he might otherwise never have met, and also of seeing what was to him a new section of the Realm. Many honest souls, said the speaker, have embraced the gospel in Wales, and have gathered with the saints in Zion. Some of his warmest friendships were had with Welsh members of the Church. The speaker referred to the subject of the Sacrament, that ordinance having just been administered. He explained why it is administered, and what constitutes worthiness to partake of it. We should renew our covenants often, and try to keep those we make with the Lord and with one another. We should acquire the habit of doing good to others, showing forth the love we bear for them. The Lord said, "If ye are not one, ye are not mine." We shall be one, if we love one another. A key to true happiness is to do good to others. We would do well to follow the example of the boy scouts—do at least one good turn every day. The speaker pleaded with those present to be zealous for the Lord and in keeping His commandments.

Meeting closed by singing, "Count your blessings." Benediction by Sister Ellen Forward.

The afternoon session commenced at 2:45 by singing, "High on the mountain top." Prayer by Elder Richard C. Thomas. Continued by singing, "Onward, Christian soldiers."

The names of the general and local authorities were presented by Elder John H. Wilding. All were unanimously sustained.

Maggie Edmunds recited the 14th chapter of St. John's gospel.

Elder Chauncey H. Crittenden was the first speaker. He said that the light of the gospel has been again restored to the earth. Those that are in darkness should seek the light, and not give up until they reach it. He illustrated this by reference to the humble potato in a cellar, which puts forth a marvelous determination to reach the light. The gospel, he added, in a way, is like the army. If the soldiers would not obey commands given by the captain, but did as they thought best, there would be confusion. By changing the gospel to meet the conditions of the world as the minister thinks best, there is bound to be confusion.

Elder Ivin Hoggan was the next speaker. After expressing his gratitude at meeting with the Saints, he repeated the Fourth Article of Faith. He then went on to say that as the body without the spirit is dead, so faith without works is dead. He read a few Scripture passages proving the necessity of baptism.

Elder Henry C. Phipps spoke next. He said, in part, that he was reared in the Church of England, until he was nineteen years old, selling his services as a choir boy at different churches. But he could never understand the doctrine of the Godhead in the way the different denominations taught it. We should profit by others'

experience, he said. Do not follow their path of sinful living, but strive for salvation and exaltation. He related his own experience with paying tithing, and said he found the Lord's promises to be true. When one is in poverty, he said, one should pay tithing as well as in prosperity, although it seems harder. The love of money is the root of all evil. He encouraged the saints to missionary work. He said that he, himself, was brought into the Church by a tract delivered by Sister Philips, at Pontypool.

The meeting closed by singing, "We thank thee, O God, for a Prophet." Benediction by Sister Margaret Jones.

The evening session commenced at 6:30 by singing, "The Spirit of God like a fire is burning." Prayer was offered by Elder John Edmunds. Continued by singing, "I'll praise my Maker while I've breath."

Elder John H. Wilding occupied a few minutes, explaining the doctrine of the oneness of the Godhead, as the Latter-day Saints understand it. There are, he said, three Persons, the Father, His Son, Jesus Christ, and the Holy Ghost. They are one in character, in purpose, etc., as set forth in John 17: 20, 26.

Mr. Mogridge sang a solo, entitled, "The Holy City."

President George F. Richards admonished the saints to be faithful in attending their meetings, even though there be but few saints in the branch, and the same ones have to do all the speaking. Where there are but few in a branch, the necessity for all being diligent and faithful seems the more essential, in order to keep up the organizations. If there were no public speaking in our Sacrament meetings, for want of men to do the speaking, the obligation would still rest upon us to attend the meetings when there is one able to be present who holds the priesthood and authority to administer the Sacrament. If we sing our hymns, offer our prayers, and partake of the Sacrament in the true spirit of worship, even if there be no preaching, our worship will be acceptable to the Lord, and be a blessing to us. If there are but two or three men in a branch, as is the case in some branches at the present time, the others having joined the army, the sisters may be called upon to pray and to speak. They may tell Bible and Book of Mormon stories, bear testimony, relate their experiences in tracting, etc. They should be willing to take their part. Members of the General Presidencies and General Boards of the Relief Society and the Young Ladies' Mutual Improvement Association, preach the gospel side by side with the First Presidency, the Twelve, and other Church authorities. The tracting our sisters are doing should bring to them experiences worthy to be recited in our meetings. The tracting work demands that the sisters study the gospel more than formerly. This should better qualify them to speak. We should not expect to hear new doctrines taught in our meetings. The gospel principles are older than this world; and it is of these we want to hear. There are so many phases of the religious work

and principles we have espoused, that one can scarcely say anything in truth that is not gospel, and interesting. Each one should feel a responsibility in connection with the religious work of the branch in which he lives and has membership.

President Johnson thanked all who had taken part in the exercises of the conference. He related the wonderful story of the first vision of the Prophet Joseph, which was the beginning of the Dispensation of the Fulness of Times.

The conference closed by singing, "O my Father." Benediction by Elder Albert Biggs.

A meeting for the missionaries and officers of the Bristol conference was held on April 21st, 1917, at the home of Branch President William Day, 40 De Burgh Place, Riverside, Cardiff, at 7:30 p.m., when all the branches were reported as being in a good condition. Brief talks were made by all those who were in attendance.

JOHN H. WILDING, Clerk of Conference.

HOW THE CHIMES RANG.

AN old legend says that there was, in a certain city, an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly: for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little

chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door, he called to his brother Hans: "Hans, quickly, take the money and run back to the church. Quickly, Hans! it may be closed, and the chimes have not been rung."

Then he sat to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar, and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar, where he laid a few small coins.

Suddenly from out the long, silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness: men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody, and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.—SELECTED.

CHRONOLOGY OF THE WAR.

April 2.—President Wilson addresses Congress, convened in extraordinary session, advising that body to declare "that a state of war exists between the United States and Germany." His speech was hailed with enthusiastic applause. The American people thoroughly aroused.

April 3.—The United States armed liner *Aztec* reported sunk by a German submarine.

April 6.—The United States declares war on Germany, and seizes ninety-five German vessels in American ports.

April 7.—Cuba declares war on Germany. The President of Panama signs a declaration committing that republic to the assistance of the United States in the defense of the Canal.

April 9.—Sir Douglas Haig reports that the British troops have penetrated the German lines, on a front of over ten miles, south of Arras and south of Lens. Ten thousand prisoners captured. Austria-Hungary and Bulgaria sever diplomatic relations with the United States. The United States seizes Austrian vessels in American ports.

April 16.—The French attack the German positions on a front of twenty-five miles, between Soissons and Rheims. Over 10,000 prisoners taken. The British continue their advance. The number of prisoners now reported on the British front is over 14,000. One hundred and ninety-four guns captured.

April 18.—The number of prisoners now brought in by the French said to amount to over 14,000. Total number of guns taken by the British, 227. A German submarine reported outside Sandy Hook, a hundred miles from New York.

April 21.—A midnight report announces that since the opening of their offensive, on April 16, the French have captured more than 19,000 prisoners and a hundred guns. Thus the two allies have accounted for 33,000 prisoners and 328 guns, in two weeks.

April 23.—Sir Douglas Haig begins another forward movement, this time at various points between St. Quentin and Lens. The destroyers *Swift* and *Broke* engage six German destroyers in the Channel and sink two of them.

April 26.—Captain Rice, of the American steamship *Mongolia*, reports, through an Associated Press dispatch from London, that his ship has sunk a German submarine. The gunners made a clear hit at a range of a thousand yards. This is referred to as the first shot of the United States in this war.

April 27.—German destroyers open fire from seaward in the direction of Ramsgate. One man, one woman, and one horse reported killed, and twenty-one dwelling houses damaged.

FROM THE MISSION FIELD.

Relief Society Social.—President George Brooks, Jr., reports that a social was given in the Hall, April 21st, 1917, by the Relief Society of the Belfast branch. The lunch, program, and various games were very much appreciated by a goodly number of members of the Church, and friends.

DIED.

BOYD.—At Belfast (Irish conference), April 22nd, 1917, Elizabeth Boyd. Deceased was born July 17th, 1885, at Belfast, Ireland; baptized December 22nd, 1910, by Elder I. M. Osborne, and confirmed the same day by Elder W. S. Beatie. On the day of her death Sister Boyd testified, to her daughters, of the divinity of the gospel as taught by the Church of Jesus Christ of Latter-day Saints, telling them that she desired the elders to officiate at her funeral. She also testified of relief that followed anointing under their administration, saying very emphatically, "It is true;" then again saying, "It is."

CONTENTS:

Eighty-seventh Annual General Conference 273
Our Primeval Childhood ... 277
Character of the Boys in Khaki 279
Editorial: More about the "Lure of the Mormon" 280
Our Debt to the Past 282
Minutes of Bristol Conference... 283
How the Chimes Rang 286
Chronology of the War 287
From the Mission Field 288

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